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ANDREW P. PEABODY, D.D., LL.D.

**A Memoir.**

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*With the regards of*

*The Author.*



A. P. Peabody.

ANDREW P. PEABODY, D.D., LL.D.

A Memoir.

BY EDWARD J. YOUNG.

Prepared for the Massachusetts Historical Society.

CAMBRIDGE:  
JOHN WILSON AND SON.  
University Press.  
1896.



## M E M O I R.

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ANDREW PRESTON PEABODY was born in Beverly, Massachusetts, March 19, 1811, and his birthplace is marked by a substantial brick edifice, on which are inscribed the words "Peabody Building." He was a descendant of Lieutenant Francis Peabody of St. Albans, England, who came to this country in the ship "Planter" in 1635, and from whom George Peabody the philanthropist was also descended. His father was a native of Middleton, and intended to prepare himself for the ministry; but his health failed, and he became a teacher, and for many years kept the public school in Beverly. His mother, who was a woman of singular sweetness, belonged to a highly esteemed family in Essex County, being a sister of Hon. Robert Rantoul, Sr., of Beverly. The father died when the child was very young; and among his last words charged his wife that she would carry out the wish which he had always cherished, that their only son might be educated for the profession which he had chosen for himself, but had been obliged to abandon. This solemn injunction, being often repeated in presence of the lad, made a lasting impression on his mind; and after he grew up, he said that the truths of religion which he cherished were inseparable in his thought from a Christian mother's teaching and from the dying benediction of a sainted father. Thus, like the prophet

Samuel, from his earliest years he was dedicated to the Lord.

He was able to read when he was three years old, and he learned his letters from a book which inadvertently was placed before him upside down, so that it was always a matter of indifference to him how a book was put before his eyes. On one occasion, when he was riding in a stage-coach, and was turning the leaves of a volume printed in German characters, one of the passengers remarked that this young man pretended to have a knowledge of German, but he could know nothing about it, for he was holding his book upside down. The ancient languages he could read in the same manner; and when a pupil stood before him with a copy of Homer or Virgil, he could from his seat overlook the top of the page and follow the lesson as readily as if he had the copy in his own hand. For a considerable time he preferred this way of reading; but when he saw that it attracted attention, he discontinued it, although he retained his power of so doing as long as he lived.

Many instances are related of his wonderful memory. When he was seven years of age, the members of his class in Sunday-school were requested to begin the Bible and learn as much as they could. On being called upon, he recited sentence after sentence, and occupied the time until it was necessary to close the school. As he had not finished, inquiry was made by the superintendent, when it was found that Andrew had committed to memory the whole of the first chapter of Genesis and a large part of the book besides. Even when he was quite small, he manifested an original and bright mind. To the question, "Which would make the better fire, — a fool or a philosopher?" he answered, using a word which was remarkable for so young a boy, "I think an intermediate person would succeed best." The following letters, addressed to his cousin Robert Rantoul, Jr., who was then at Phillips



Andover Academy, and afterwards became a distinguished member of Congress, were written when Andrew was nine and eleven years old:—

BEVERLY, March 13, 1820.

DEAR COUSIN,—I write this letter, that I may receive an answer; therefore I hope that you will answer it at the first opportunity. I hope before many years have passed that I shall be at the Academy. I have now under my care a class in Colburn's Arithmetic. I take them into the library-room in the afternoon, and seat them at the round table, wherefore I style them "knights of the round table." I am perfectly satisfied that Colburn's Arithmetic is founded on an excellent plan, and that it will be of great use in instructing those who know nothing of arithmetic. I am now reading a book called "Struggles through Life." It is a very entertaining book. . . .

BEVERLY, October 6, 1822.

DEAR COUSIN,—As Saturday afternoon is the only leisure time I have, I take this time to write to you. I am writing exercises from Dana's "Latin Tutor." I began Virgil yesterday. I never, since I was five years old, studied so much or read so little as I do now. I used to think, if I endured the fatigue of a noisy school, that I studied a great deal; but now I have the pleasure of study unmixed with its fatigue. A few days ago I came very near making an Irish blunder. In construing *Selecta* I came to a passage in which was the word *apis*, a bee. I was about to construe it an ape, but recollecting that I had read of a little girl who, hearing the word *apiary*, thought it meant a collection of apes, I immediately changed my opinion, and construed it a bee. In my Greek grammar I have gone as far as the end of verbs in  $\mu\iota$ . Of all my studies I like the "Latin Tutor" best.

From childhood Andrew Peabody had an intense thirst for knowledge, and extraordinary readiness in acquiring it. He was a persistent reader of books, many of which were far beyond his years. On those afternoons when there was no school he used to visit a lady who taught him botany, so that he was able to apply the Linnæan system. From her he learned also French, which he became able to read as fluently as English; and he made a beginning in German literature, so

that he was one of those who formed the first class in German at Harvard College. At school, in addition to the required studies, he took up geometry and trigonometry, verified all the problems contained in Bowditch's "Navigator," and mastered the paradigms in the Greek grammar, though he was only ten years of age. He cared little for outdoor sports in which other boys engaged, but books were the joy of his life. He read Maria Edgeworth's stories, Hume's History of England, Mosheim's Ecclesiastical History, Rollin's Ancient History; the novels of Walter Scott, which deepened the impressions derived from Hume; Mungo Park's Travels in Africa; and Paradise Lost, Lycidas, as well as some of Milton's sonnets and smaller pieces. But biography was his favorite reading. Speaking, a few years ago, of books which had helped him, he said: "Whatever is to be said or sung to me, of wit or wisdom, in prose or verse, I want to see the man who says or sings it. As for sermons, while I delight in hearing them because I have the preacher and the sermon together, I read fewer of them than I publish. But the lives of saintly men and women, high and low, great and humble, of missionaries, philanthropists, reformers, I can read without weariness and with uninterrupted enjoyment. As regards the more solid reading of maturer years, I have always been the most strongly drawn to, and have derived the greatest benefit from, authors whose position or opinion differed the most widely from my own. This has been especially the case in theology and moral philosophy, the departments peculiarly belonging to me equally by choice and by profession."

He was fitted for college by Bernard Whitman, who was then studying theology with the Rev. Dr. Abiel Abbot, and who afterwards became minister of the Second Religious Society in Waltham. So faithfully did he apply himself to his preparatory course that at the age of twelve he was admitted to college without conditions; and he accom-

plished much other work, as appears from the following certificate : —

Andrew Peabody has committed to memory —

1st. Mason on Self-Knowledge.

2d. 1st part Geneva Catechism.

3rd. 11 chapters in Evidences of Christianity,

and has recited 27 sections in Grotius de veritate Chris. Rel.

Absent none.

Attest : BERNARD WHITMAN.

BEVERLY, Oct., 1823.

Being considered too immature to join his class, he continued under the instruction of his former teacher; and he was so diligent and persevering that at the end of six months he passed an examination in the requirements of the Freshman year, and at the following Commencement in those of the Sophomore year, and at thirteen was matriculated as a Junior. During the period of study under Mr. Whitman he worked from twelve to fifteen hours a day, and took no vacation, and seldom had an hour for play or recreation. This excessive labor might have been followed by very serious consequences; but happily its result was that it developed a capacity for unintermitted strenuous exertion, which was of inestimable value in after life. In 1826 he graduated at the age of fifteen, being the youngest member of his class, and with one exception (Paul Dudley), the youngest individual who ever received a degree from Harvard College.<sup>1</sup> Among his classmates were Richard Hildreth, George W. Hosmer, Edward Jarvis, Cazneau Palfrey, George Putnam, Robert Rantoul, Jr., Oliver Stearns, J. Thomas Stevenson, and Samuel H. Walley, — all of them well known, and some of them celebrated in this community.

For three years after leaving college he was engaged in teaching. He took charge of a district school in Middleton;

<sup>1</sup> Sibley's Harvard Graduates, vol. iii. p. 6, note.

was private tutor in the family of Mr. H. J. Huidekoper, in Meadville, Pennsylvania; and then was principal of the Academy in Portsmouth. Having no qualifications for the management of boys, he naturally passed through some trying experiences; and subsequently, when he was asked by one of his Portsmouth parishioners, how he had enjoyed being a schoolmaster, he replied that he had enjoyed his vacations. In 1829 he entered the Divinity School at Cambridge, where he spent three years, during which he was proctor in the College, and instructor in Hebrew to those Seniors who chose that language as an elective. In 1832 he was tutor in mathematics, of which he was always fond, and of which he has said that "mathematical science reveals geometrical and numerical fitnesses, proportions, and harmonies, which are traced alike in the courses of the stars and in the collocation of the foliage on the tree, and which promise one day to give us the equation of the curve of the sea-shell, of the contour of the geranium leaf, of the crest of the wave." He preached on Sundays in vacant pulpits, and received three invitations to take a permanent settlement, one of these coming from the South Parish of Portsmouth. Rev. Dr. Nathan Parker was in feeble health, but it was hoped that after an interval of rest he might return to the pulpit; and Mr. Peabody was asked to become his assistant. Distrustful of himself, he accepted the call, believing that he would have the benefit of the senior pastor's counsel and aid. The ordination took place on October 24, 1833; but Dr. Parker's illness having increased, he was unable to be present, and soon afterward died, and his colleague preached his funeral sermon on the third Sunday of his pastorate. The young minister, who was then twenty-two years of age, thus unexpectedly found himself in full charge of the parish.

Portsmouth at that time was a place of much more commercial importance than it is now. There was a considerable

trade with the West Indies, wharves and warehouses were built, and there was much activity and bustle along the streets. The large dwelling-houses were occupied by prosperous merchants, and there were many families of wealth, refinement, and culture. The South Parish was one of the strongest in New England, and had lately built a costly stone edifice which was filled by a congregation many of whom were among the most intelligent in the community. Its minister had been noted for his dignity and simplicity, and was regarded by his society with mingled pride and affection, and was held second to no clergyman of his denomination in that part of the country. The new minister was shy, awkward, unaccustomed to society, and with little knowledge of the world. But he had loyal friends and helpers, who overlooked his mistakes, supplemented his deficiencies, and assisted him in every way; and to this fact undoubtedly he referred when he said that a people frequently may do as much for a minister as a minister may do for a people. He gradually grew into fitness for his office, and at length showed that he was admirably adapted for it. He won the respect of everybody by his acknowledged ability as a preacher, and soon there were no pews to be obtained in the church. He prepared always one and not seldom two discourses for every Sunday, and in addition to this he delivered an Expository Lecture and conducted a Bible Class for young ladies during the week. He gave his best thought to his sermons, which frequently were written *currente calamo*, at one sitting. He worked often till after midnight — a practice which he continued for many years — because he could compose better when the house was still.

He was a devoted pastor, after the type which now is passing away. He spent the forenoon in his study, but in the afternoon he went among the people, and here he found themes for his preaching. He was unremitting in his atten-

tions to the aged, the sick, and the sad. His parishioners felt sure of his interest in them and in whatever related to them, and to many he was their chosen confidant and adviser in worldly, domestic, and spiritual troubles. He never obtruded his opinions or advice; but when opportunities were offered for saying a helpful or a needed word, he improved them. By his loving disposition he endeared himself to all in every home, and the children and grandchildren cherished the same attachment to him as their elders. He was interested in all classes of the people, and was especially thoughtful for the welfare of the fishermen of the Isles of Shoals; and after his resignation of the pastorate he was surprised and gratified to receive from them a silver fish-knife, beautifully engraved, and bearing the inscription, "An humble token of gratitude for the efficient educational and religious services rendered to them during the past twenty-seven years."

At one period of his ministry he was quite ill with a bronchial affection, and was absent for three months, going to New Orleans by sea and returning by the Mississippi River. From the impressions derived during this visit he afterwards prepared a racy and entertaining article entitled "Slavery as it appeared to a Northern man in 1844." So likewise when he went abroad subsequently for recreation, his letters were so graphic and complete — especially his descriptions of the masterpieces in the galleries of art — that on his return he delivered them as Lowell Lectures, scarcely altering a word.

Mr. Peabody's labors in New Hampshire have been comparatively forgotten, having been eclipsed by the greater and more conspicuous work of his later life. Yet he was there twenty-seven years; and his influence was not confined to the place where he resided, for by the addresses which he delivered in all the principal towns of the State he became the leading authority in matters relating to education and the public schools. For forty years he was a trustee of Phil-

lips Exeter Academy, and for eighteen years President of the Board; and its new dormitory is to be named "Peabody Hall," in honor of the man who gave the longest and most valuable service to the institution. Though he was engrossed with multifarious duties, he found time for literary employments, and was constantly busy with his pen, as he was through his whole life. The following volumes were issued by him during this period: "Lectures on Christian Doctrine," 1844, new edition, 1863; "Christian Consolations," 1846, ninth edition, 1890; "Conversation: Its Faults and its Graces," 1846, several editions; five memoirs, and four sermons connected with the re-opening of the church of the South Parish.

In 1852, wishing to gain mental stimulus and avoid sinking into the ruts of commonplace, he disregarded the advice of friends and became proprietor and editor of the "North American Review," which was then the foremost literary periodical in the country. His predecessors were Alexander and Edward Everett, John G. Palfrey, Jared Sparks, Francis Bowen; and he was succeeded by James Russell Lowell and Charles Eliot Norton. It was no easy task to maintain the standard which had been reached by this Review; but he had charge of it for ten years, — at first while he was in Portsmouth, and for two or three years after he removed to Cambridge. Every number of the quarterly contained one or more articles from him, and he prepared the larger part of the book notices, so that altogether his writings filled more than sixteen hundred pages. This was enough to tax the strength of a strong man, even if he did nothing else; for his contributions were by no means superficial, but were thorough discussions of important subjects, which will repay perusal at the present day. Scarcely any prominent work was published relating to history, biography, archæology, moral philosophy, theology, travel, poetry, art, science, that was not submitted to his judgment. The

object which he had in view when he entered on this undertaking was accomplished. The multitude of topics which he was obliged to consider brought to him fresh thought, which, as he said, renewed his youth so that he performed more and better work in his proper calling for the large amount of labor than he did out of it.

Among the elaborate papers which he furnished to this Review is one which, though written fifty years ago, is noteworthy for the far-sightedness of the writer, and the hopes which he entertained for the enlargement and growth of Harvard College. The Elective System at that time had not been developed and the graduate school did not exist, while the collegiate department was comparatively small in numbers; yet he thus writes in 1845:—

“Why might there not be instituted at Cambridge a course of studies for students of much higher attainments than those now admitted,—a course on which the graduates of other colleges might be just qualified to enter? If pupils were received at Harvard at nearly the point of literary acquisition at which they are now sent forth, the institution would become at once and long continue without a rival the University of America. Studious young men from all other colleges and from every part of the United States would be drawn together there. The studies to be pursued, the books to be read, might with propriety be left in a great degree to the option of the student. Recitations might for the most part be superseded by lectures or by critical expositions. The attainment of a degree might be made to depend on a series of thorough, searching examinations.

“An institution thus organized would be of incalculable benefit to the whole country. Its influence would be at once most sensibly felt in the (so-called) learned professions. It would remove the reproach of juvenility. It would prescribe a thorough basis of liberal culture for those who aspire to eminence in professional life. It would fix the scholarly habits of its graduates, and make them reading, thinking, improving men for life; whereas now half of our graduates can exhibit, ten years after leaving college, no marks of a liberal education except its parchment testimonial.

“But all this, desirable as it is, is more than we can at present ex-



pect, though we believe that Harvard University is destined at some future time to assume this position; and we cannot but trust that, by calling the attention of our readers to the need of higher means of culture than are now enjoyed, we may have done something towards the ultimate supply of such means."

As though his editorial and parochial labors were not sufficient, Mr. Peabody prepared sixty leading articles for the "Whig Review," 1837-1859; he furnished about forty to the "Christian Examiner," 1832-1856; he was an editor of the "Christian Register" from October, 1849, to January, 1852; and in addition he wrote for the "American Monthly," the "New England Magazine," and other publications. The number, variety, and quality of his essays show the fulness and versatility of his mind, as well as his marvellous facility of composition. In 1852 the honorary degree of Doctor of Divinity was bestowed upon him by Harvard College, and in 1860 he was called to be Preacher to the University and Plummer Professor of Christian Morals.

This appointment was received with general satisfaction. It was thought to be a great gain for the College to have secured for this important position a clergyman of such high reputation; and it was felt that it would be a great benefit to the students to be under the influence of one so widely known for his ripe culture, his broad sympathies, his unaffected piety, who exemplified what he taught. These expectations were not disappointed, for during the twenty-one years he held this office he had the esteem and love of almost every one with whom he was associated. The eminent members of the Faculty at that time — Benjamin Peirce, Cornelius Felton, Joseph Lovering, Asa Gray, Francis Bowen, Henry W. Torrey, as well as many prominent men of like character, like Edward Everett, John G. Palfrey, Robert C. Winthrop, Ebenezer Rockwood Hoar, and others — were his firm friends, and there existed the most cordial relations between them.

According to the terms of his professorship, he was expected to give instruction in ethics, to conduct morning prayers, and to preach on Sundays in the chapel, attendance being not optional but required. So full and varied were his attainments, however, that from time to time he taught logic, political economy, astronomy, and Hebrew, and supervised the senior forensics when there was need. Twice he was Acting President, — in 1862, after the death of C. C. Felton, and again in 1868–1869, after the retirement of Thomas Hill. Such confidence was reposed in his wisdom and judgment that rich men made him their almoner, and he distributed nearly forty thousand dollars from a single individual for needy and worthy beneficiaries.

His special office in the College, however, was that of a teacher of morals and religion, — a difficult one to fill, as has been found in whatever college it exists. In addition to the criticism which every academic teacher must expect to receive, he was called upon to set forth the highest ethical and spiritual truths. Undergraduates generally are not of an age when these verities appeal to them, as they do to others. The spirit of the place, which is and must be a spirit of inquiry, is not always favorable to faith. Students, moreover, are quick to detect any unreality or seeming insincerity in those who hold up a high standard for others. But Dr. Peabody was so true and genuine that he drew his pupils to himself, and the more they knew him the more they were attached to him. He could not have commanded their esteem if he had not possessed the qualities that deserved it. Those who did not personally come in contact with him felt the elevating influence of his presence, and even the less serious and worthy regarded him with respect and affection. No college officer was ever the recipient of such wealth of love from successive classes during so many years. This extraordinary popularity was manifested in the tumultuous and hearty cheers

which were given him on Class-Day, and which sometimes were prolonged as if they would never cease. Even after he had relinquished his official position, his name drew forth the greatest enthusiasm; and he was still requested to preach the farewell sermon to the graduating class, who felt that no one could give them such words of counsel, and who desired no other to pronounce a parting blessing. The title which was applied to him, — “Dear Old Dr. Peabody,” — so different from the nicknames bestowed on others, testifies also to the deep place he held in the hearts of all. That these manifestations of reverence and affection were not prompted by any spasmodic or temporary feeling, is evident from the fact that sober-minded graduates of several years’ standing shared the same sentiments. At the Commencement which marked his withdrawal from the service of the University, he was the chief figure of the hour, and was everywhere greeted with the highest proofs of personal regard.

Undoubtedly the strong attachment of the students to him was the consequence of his deep interest and love for them. He was a father to them, and they knew that they could rely on his fatherly interest in their welfare. His house was freely open to them, and they could go and unbosom themselves to him, and obtain counsel and encouragement. When they were ill, he was sure to call upon them, and his visits brought light, cheer, comfort, and (when necessary) substantial aid. He defended them in Faculty meetings, and was their friend at court; and whenever they were in trouble they would send for him. He was the one person to whom they could look for sympathy and support. He was not merely a member of the board of government, interested in enforcing the rules, but he was their pastor, well-wisher, and constant friend, and doubtless considered them as especially committed to his care. In some instances he was acquainted with their families, and knew their parents or relatives, which was an additional motive for

his acting in their behalf. Above all, he was not by temperament a strict disciplinarian, and it was not his nature to be harsh and stern. He preferred to rule by love rather than by law. He was not indifferent to what was morally wrong; but he took into account the mitigating circumstances of every action, and he administered discipline so wisely that, while he rebuked, he retained and increased the good-will of the offender.

The following incident is an illustration of his method, at the same time that it shows his tact, kind-heartedness, and judgment. Two students, during their summer vacation, were guilty of writing improper letters to certain young ladies. These letters in some manner came into the hands of the parents or guardians of the two girls, who sent them to Dr. Peabody, thinking that the matter should be investigated, and the students punished by the college authorities. When the vacation was over and the students had returned to Cambridge, they were summoned to meet Dr. Peabody, when the following conversation in substance took place:—

Dr. P. "Did you two young men spend a part of your vacation in ——?" Ans. "Yes."

Dr. P. "While there did you make the acquaintance of the Misses ——?" Students, somewhat surprised. "Yes."

Dr. P. "Well, young men, I have had some letters sent to me, alleged to have been written by you to these ladies." [Taking them from a receptacle.] "Here they are." Students become very much confused and mortified.

Dr. P. looks at them searchingly, waits a few minutes, and then speaks: "Young men, I see by your looks that there is something in these letters which disturbs you. But I have not read a word of them. My sense of honor forbade my doing so. I am entirely ignorant of what they contain, except by inference. But if they are of the nature which I infer from your embarrassment, they had better be disposed of at once." He throws them into the fire and then says slowly: "But,

young men, if you have acted in a manner which brings reproach upon you, let me advise you, never do so again. Never write anything which may come back long afterwards to bring to your faces a sense of shame. Good morning, gentlemen. Never be so foolish again."

The boys, after having suffered the pangs of conscience while they were in his presence, left Dr. Peabody, feeling much relieved, but conscious that they had learned a lesson which they would never forget.

The students, on graduating from college, took with them not only the remembrance of Dr. Peabody's kindnesses, but the impress of his unselfishness, his devoutness, his pure and blameless life. This was of more value than any book-knowledge which they might have gained in the recitation-room. An extract from an article entitled "Justice to Andrew Peabody's Memory" confirms this: "To us children of an older generation, Dr. Peabody stands alone as the exponent of all that was good and pure in our college days. His devotion and patience in teaching a lot of thankless scapegraces, his ready counsel for those who sought it, his forbearance and the allowance he made for youthful follies, endeared him to us beyond all others in authority over us. His very going and coming marked the grand simplicity of the man, and his mere presence among us was a perpetual benediction." Another, who appreciated what he was, thus writes: "Those who have not known this teacher have missed a privilege very rare. To the young men of two generations he has been a guide and a friend. His voice has borne to them the intimation of the Divine presence, and the assurance of the high meaning of human life. As far as the knowledge of him has gone, so far have there been diffused new respect for the Christian faith, new confidence in the lofty possibilities of mankind, and fresh gratitude for symmetry and beauty of character." The following books were published by him

while he occupied the professor's chair: "Christianity the Religion of Nature: Lectures before the Lowell Institute, Boston, 2d ed., 1864"; "Sermons to Children, 1867"; "Reminiscences of European Travel, 1868"; "A Manual of Moral Philosophy, 1873"; "Christianity and Science: Lectures before the Union Theological Seminary of New York, 1874; London, 1875"; "Christian Belief and Life, 1875." The degree of Doctor of Laws was conferred upon him by Rochester University in 1863.

Dr. Peabody had determined that when he reached the age of seventy, he would resign his position; and he carried out his purpose, although some of his friends regretted it, and endeavored to dissuade him from it. He was at once made Professor Emeritus; and this office he held twelve years, until his death. He now made a third visit to Europe, where, accompanied by his family, he spent a year, while the place left vacant in the College was occupied by different ministers, and is now filled by six clergymen of various denominations. He was so much benefited by his journey abroad, that he came back with the feeling that he had thrown off a full half-score of years. He was immediately elected a member of the Board of Overseers, and was repeatedly re-elected, until he had served ten years. He resumed his literary work, and his productions were as abundant and vigorous as ever. He published his "Baccalaureate Sermons" in 1885. He translated five ethical treatises of Cicero and Plutarch, adding to each volume an Introduction, a Synopsis and Notes, 1883-1886. A series of Lectures on Moral Philosophy appeared in 1887. This was followed by two delightful books entitled "Harvard Reminiscences," 1888, and "Harvard Graduates whom I have Known," 1890. Though he was not a brilliant speaker, with an imposing presence, a commanding voice, a fascinating delivery, he was in constant demand for the supply of pulpits. During the illness and after the death of the late Rev. Henry W.

Foote, he preached to his society, and printed a volume of "King's Chapel Sermons" in 1891. He officiated every summer at the Nahant church, which is attended by those who hold different forms and creeds; and in 1894 a tablet was placed upon its walls "in memory of his acceptable ministrations to this church."

Dr. Peabody was not only a prolific writer, he was active in all good enterprises affecting the city in which he lived. He was interested in its charitable institutions; and he was chairman of the committee of clergymen, Catholic and Protestant, which for several successive years carried through the policy of "No License." He was for twelve years a prominent member of the School Committee; and one of the newest and best schoolhouses bears his name, and his portrait by E. T. Billings hangs in the Peabody School. He was Vice-President of the American Academy of Arts and Sciences; and when asked if he would accept the Presidency, he replied that he would do so if he were younger, and he mentioned some changes which he would be glad to introduce. He was Vice-President of the American Antiquarian Society, and also of the American Oriental Society. For more than thirty years he was a member of the Massachusetts Historical Society, and a portrait of him by F. P. Vinton has been given to it by Mrs. John L. Sibley. He was for seventeen years one of the managers of the Perkins Institution for the Blind; and for fifty years he was a Vice-President of the American Peace Society, besides being at the head of many other charitable and religious societies. He was connected with Harvard University, from the time he entered as a student, forty-nine years, and no one ever served it in a more varied capacity. There is a marble bust of him in Gore Hall; a portrait by Vinton will ultimately come into possession of the College; and on the walls of Appleton Chapel has been affixed a bronze tablet, a gift of the Alumni, who also have established a fund

for deserving students, in memory of him, thus continuing the work which it was his highest delight to do, and associating his name with it for all future generations. The inscription on the tablet is as follows:—

ANDREW PRESTON PEABODY, D.D., LL.D.

PLUMMER PROFESSOR OF CHRISTIAN MORALS AND PREACHER TO THE UNIVERSITY  
 BORN AT BEVERLY, MARCH 19, 1811  
 DIED AT CAMBRIDGE, MARCH 10, 1893  
 AUTHOR, EDITOR, TEACHER, PREACHER, HELPER OF MEN  
 THREE GENERATIONS LOOKED TO HIM  
 AS TO A BENEFACTOR, A FRIEND, A FATHER  
 HIS PRECEPT WAS GLORIFIED BY HIS EXAMPLE  
 WHILE FOR THIRTY-THREE YEARS  
 HE MOVED AMONG THE TEACHERS AND STUDENTS OF HARVARD COLLEGE  
 AND WIST NOT THAT HIS FACE SHONE

Dr. Peabody's last years were serene and peaceful, — a fitting crown to his long and useful life. Though old age had whitened his hair, it seemed not to have benumbed or palsied his spirit. His intellectual powers were unimpaired, and there was the same freshness of thought and aptness and terseness of expression. He grew ripe and mellow as he grew older. There was no querulousness or impatience, but only calmness, gentleness, sweetness in all that he said and did. His popularity was unbounded, and old and young delighted to do him honor. Venerable in aspect, he received love and reverence wherever he went; and when he rose in an assembly to offer prayer, there was a profound stillness, as if all recognized that here was a man who walked with God.

The death of Dr. Peabody at the age of 82 years created a profound impression. It occurred on March 10, 1893, after a month's illness resulting from a serious fall. It was felt by thousands of graduates as a public loss, and still more as a personal bereavement. Words of sorrow were expressed not



only by the societies of which he was a member, but by religious bodies with which he had no official connection. This action was unprecedented in this community. The Baptist Pastors' Union said, "With men of every religious communion the members of this body join in paying the tribute of affectionate and reverent regard for the memory of the Christian Scholar, Preacher, and Citizen, by whose death the whole community is afflicted." The Clerical Association of the Episcopal Church signified their high appreciation of his noble life and character; and the Evangelical Alliance testified that he had been in the front rank of Christian writers and speakers, going up and down the State in services to religion and education. Eulogies were uttered in distant cities of the South and West, his pupils being scattered through every part of the country. A contributor to a leading Review alluded to the saintly Dr. Peabody, in whose company one lost the sense of friction and irritation which contact with the life of the day had produced, and took on involuntarily something of his restfulness and benignity. Another writer declared that what Arnold was to the boys at Rugby, Peabody was to the boys at Harvard. A Boston journalist remarked that Dr. Peabody was beloved and honored and trusted as no University preacher was ever trusted and honored, and that the only likeness to this in modern days was the influence exerted by Dr. Jowett of Oxford. The following lines are the conclusion of a poem which indicates the sentiments of very many who admired Dr. Peabody:—

"In the proud Memorial Hall  
 Let his portrait grace the wall;  
 Let the sculptor's godlike art  
 For the noblest do its part;  
 Let memorial building rise  
 Broad and lofty to the skies.  
 Build what monument ye can  
 To the friend of fellow-man,

No memorial can express  
 Half his nature's worthiness,  
 No memorial can reveal  
 Love that sons of Harvard feel."

Dr. Peabody's industry was amazing. He was a rigid economist of time. He improved every moment, and his untiring activity was the perpetual wonder of all who knew him. His literary productiveness never ceased, and even after his death articles were published which he had written, but which he did not live to read. Besides his books, reviews, innumerable articles, extensive correspondence, and weekly sermons, he printed two hundred pamphlets, which, if bound up together, would make a small library. These include Phi Beta Kappa orations and addresses at Dartmouth (1843), Harvard (1845); Brown (1858), Amherst (1867), Williams (1877); centennial commemorations, like that at Cambridge (1875); discourses at ordinations, dedications, and anniversaries; monographs on timely questions; and reports of committees on the High School and the College. He delivered the Dudleian Lecture in 1856, and he preached the sermon before the Legislature of Massachusetts at the annual election in 1872. He contributed chapters to important works, such as the Memorial History of Boston, Annals of King's Chapel, Annals of the American Unitarian Pulpit, authorship of the Fourth Gospel, and many others. As he had no amanuensis, the mere manual labor involved in writing out all those dissertations and correcting proof would to many persons be simply appalling. So accustomed was he to this, however, that he said that he felt "lost" if he had nothing in the press. His method was to think slowly and write rapidly; and when he was to deliver an important address, he wished to be notified several weeks beforehand in order that he might meditate upon a subject, but after he had done this, he could put his thoughts on paper in a few hours.

Though he was constantly busy, he never seemed to be in a hurry, but was calm and placid, and his manuscript was ready for the printer at the appointed time. He was not disturbed by being interrupted, and he was always willing to lay aside his pen in order to see a friend, or listen to an appeal, or to give counsel, or undertake new work. He rarely appeared wearied or exhausted, and his freshness and buoyancy were remarkable. Meeting him in the cars as he was returning to Cambridge late on Saturday evening, I said to him, "I suppose that you are ready for Sunday." "No," he answered, "I am going home to prepare for to-morrow." On my expressing surprise he added, "It rests me to write a sermon." In truth, his sermons were only the natural outbreathing of his spirit. Dr. Peabody could not have accomplished this vast amount of labor, working more than ten hours a day and often far into the night, so that his lamp was burning in the early morning, if he had not possessed a strong physical constitution. He kept it in repair by daily exercise, so that he was almost incapable of fatigue, was seldom ill, and was uniformly in good working order. He enjoyed mountain-climbing, and regarded it as the highest physical luxury possible, since it brought one set of muscles into play going up and another set going down. He frequently walked five or six, and sometimes even ten miles, before and after service on Sunday, when he went to exchange with another minister. For a large part of his success he was indebted to his stalwart frame and robust health, and especially to his indomitable will, which enabled him to accomplish whatever he undertook.

His scholarship covered a broad field, and his erudition was extensive. He was familiar with all the departments of his profession, and also was acquainted with philosophy, history, and general literature. He was a constant reader of the classics, which he admired as unsurpassed vehicles of thought and speech, and which he considered most helpful in forming a

good English style of writing. Mathematical truth he valued as necessary and absolute truth, which must have been true before all worlds; and, so far as we grasp it, he maintained, God gives us glimpses of the plan of the universe, permits us to handle the compasses with which he meted out the earth and spread the heavens, and enables us to see precisely as he sees. "To undervalue mathematics were blasphemy, did not the stupidity of the offender cancel his guilt." Dr. Peabody's knowledge was not only theoretical, but practical. He lectured at the Concord School of Philosophy on the Life and Times of Plato, and on the Ethics of Aristotle; and he prepared an article on the Prevention of Fires in American Cities, which an insurance company in Philadelphia caused to be reprinted and extensively circulated, and several of the recommendations of which have been adopted. At the commencement of the Harvard Medical School in 1870 he delivered an address on "What the Physician should be"; and he wrote for the Smithsonian Institution at Washington a paper on "The Scientific Education of Mechanics and Artisans." Of course he was not an expert on these several subjects, and did not possess a minute knowledge of all their details. But he had wide learning, sagacity, and experience, a comprehensive and well-furnished mind, and his addresses were profitable and interesting. Undoubtedly if he had concentrated his talents and energy, he might have produced some great work, which would have given him rank among thinkers and scholars, and perhaps have secured for him fame in future generations. But he would then have sacrificed the influence which he exerted on his contemporaries and on the rising generation, and he would not have served the present age as he did by responding to the numerous calls which were made upon him. He was in favor of maintaining a high standard of education for those who were preparing for the ministry, and during four successive years he offered the sum of two

hundred dollars to be given in prizes for excellence in Semitic studies.

As a man Dr. Peabody was genial and companionable, and a favorite in every social circle. He was no book-worm or recluse, but he enjoyed society, especially the meetings of the Boston Wednesday Evening Club, of which he was an honorary member. His presence was often desired at private and public celebrations, and he generally went, and added much to the enjoyment of these occasions. On meeting others, at first he was reserved and reticent; but when a subject was once started, he entered into it with animation and earnestness, and poured forth his rich stores of information, enlivened often with sparkling reminiscence and spicy anecdote, which gave a peculiar charm to his conversation. He took pleasure in listening to a good story, and he could tell many a good one himself. When he was an undergraduate, the system prevailed of fining students for absence from prayers, — three cents being exacted for each delinquency, and the whole amount being charged in the term bill; and Dr. Peabody relates that on one occasion a member of his class, after an absence in his first year, was notified by the class tutor of his fine, whereupon he sent him a dollar bill and requested change; but the Freshman was suspended. Dr. Peabody was faithful and true to his many friends, and his greetings were always cordial, for his heart went with his hand. But his most beautiful traits were manifested in his home. Here he was an ideal husband and father, and the best he had he lavished on those who were dearest to him. He loved to share with them whatever particularly interested him, and they in return were very attentive and devoted to him. The sharp sorrows which he experienced he bore with Christian faith and fortitude; but the world did not know their bitterness, for he did not relax his work or refrain from the performance of any duty. He married, three years after his settlement in Portsmouth, Catherine

Whipple, daughter of Edmund Roberts of that city, who died in 1869; and of eight children, three daughters now survive.

But, after all, Dr. Peabody's greatest influence was exerted through his character. He inspired men by what he was, more than by what he taught. In his presence one felt that he was in a purer atmosphere. His religion was not something apart from his daily life, but it was an aroma that was perpetually exhaled from it. A stranger could not meet him and converse with him without being impressed by his spirituality and goodness. Benignity was written on his countenance. He had a profound reverence for sacred things, and he was deeply stirred by any irreverence. He exhibited great firmness and independence, both of opinion and action. He had courage to condemn openly any act of injustice or wrong, and yet he was simple and unassuming as a child. He had much shrewdness and worldly wisdom, and could readily discern the right course in practical matters. His thoughtful and refined courtesy was the natural expression of his gracious spirit. He was conscientious in the discharge of little duties, was seldom absent from the meeting of any society of which he was a member, and was prompt in keeping his appointments. He had great sympathy and tenderness, and was easily moved, especially on occasions of solemnity and sorrow, and his voice betrayed his emotions. He had a generous estimate of others, and preferred to see their excellences rather than their defects, and in his biographical sketches he said that he knew not how to paint in the shadows. He was never satisfied with simply performing the duties that were required of him. He gave freely of his time and strength to others. He compressed the work of three or four lives into one, and kept on growing till the last moment.

Dr. Peabody was noted for his broad, catholic, unsectarian spirit. He had his own decided convictions, but he appreciated the worth and work of those who differed from him. He

recognized the fruits of the Spirit wherever they were manifested, and he rejoiced to feel that he was in accord with all sincere and devout persons by whatever name they might be called. The rector of an Episcopal church in New Jersey said: "He was not the most eloquent, not the most graceful, not the most learned man in the world. You could not compare him with Isaiah or Paul. But you could not help likening him to Saint John, the beloved disciple, who was so near to his Master that he imbibed a large share of his heavenly-mindedness. Half a dozen years ago it fell to my lot to read some verses in response to a toast on the 'Clerical Sons of the University' at a Harvard Club dinner in Chicago. There were churchmen and Roman Catholics and Jews and men of all denominations present at that merry-making; and as soon as I mentioned the name of this plain, modest, unobtrusive man of God, the entire company rose to their feet and gave nine thundering cheers. It was no tribute to the verses nor to the writer, but simply the just honor due to one whose greatest eulogy is: 'He served the Lord and wrought righteousness.'"

Dr. Peabody's ecclesiastical relations can be understood from his own words. In 1886 he said: "While I regard the portion of the Christian Church with which I am associated as my religious home, in which, as I was born and baptized in it, I hope to stay so long as I have a home on earth, I am more and more impressed with the belief that all the leading sects of Christendom have a just claim on our regard for the very dogmas in which they seem most to differ from us; for there is hardly one of those dogmas which is not the maimed or distorted reflection of some truth which we neglect or ignore only to our cost and detriment."

Again in 1889 he wrote:—

"Circumstances have placed me in intimate relations with many ministers and Christian men and women of all our leading denomina-

tions, and I am fully convinced that there is among the various portions of the church a much more nearly equable distribution of God's choicest gifts than bigoted sectarians are willing to admit. I have in no quarter of the church failed to find many whom I could both admire and love. Yet, were I to select special models as Christians and ministers, I should not need to look beyond the pale of those ministers of our faith whom I learned to love and honor in my youth, and whose memory is among the blessed and priceless privileges of my old age."

During Dr. Peabody's residence in Cambridge he came in contact with thousands of students, and touched more lives than could be reached by a minister of the largest city parish. The remembrance of him in the University which he loved, and which he served so long, cannot pass away; but he will be associated with Harvard as Mark Hopkins, who was his intimate friend, is associated with Williams College, and as Theodore D. Woolsey and Francis Wayland are associated with Yale and Brown Universities. And when we call to mind the literary, religious, educational, philanthropic institutions and societies with which he has been identified, the memorials that have been erected in his honor, and the imperishable monument which he has built by the influence he has exerted on individuals and the community, we may apply to him the words of the Latin poet, —

*"Ergo etiam, cum me supremus adederit ignis,  
Vivam : parsque mei multa superstes erit."*





